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A. S. RANGACHARYA,

Principal : NAYA GURUKUL,

R. R. PET, ELURU. (A. P.)



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INTRODUCTION

The secret science of Breathing, Swara Sastra, was first revealed to Parvati by Siva who taught Hatha Yoga also to her. Swara Sastra is a supplement to, but not a substitute for, the Science of Prana Yama which forms the fourth Anga or part of Astanga Yoga Sadhana.

As the original Sanskrit work may not be accessible to the large English-knowing public, I have ventured to reveal the secrets of this science in a small booklet. I have analysed, rearranged and reshaped it so as to make it applicable to "Man's actions in the ordinary business of life." I have not however tried to give any rationale in terms of our modern knowledge. The test of the pudding is in the eating. The test of this science is in the acting. You can gradually build up your faith in this science by testing its laws by the logic of your own experience.

The secular utility of this science is as great as its spiritual value. Its jurisdiction is so vast that it ranges from self realisation to sexual cohabitation, from law making to love making or letter writing.

This booklet will be a guide to everyone, whether he be a saint or shopkeeper, a cabinet minister or a cab driver. In the beginning you have to make this hand book as indispensable and as inseparable as your money purse. Carry this always in your pocket for consultation. You need not feel guilty or ashamed if you are caught in that act. In course of time you can master all the details. You will attain a sort of mechanical perfection. It becomes as easy as smoking or cycling to act in the correct nadi.

I owe my grateful thanks to Vimarsa Siromani, late Sreeman G. Rama Kantacharyulu who has written the Foreword for this little work and encouraged me to get this printed. The manuscript has been hibernating for the last decade and a half. The pearl has been locked up in the shell for an unconscionably long time. It is Mr. P. L. Sivaram, our District Collector, whose thirst for knowledge is unquenchable and whose search for it is indefatigable, that has broken the shell and thrown out the pearl. But for his encouragement the book might be still lying in the limbo of the neglected and the forgotten. I thank him with all my heart for having kindly written his opinion on this book which now ventures to see the light.

A. S. RANGACHARY,

Author.

FOREWORD.

Air is the quickening principle of life in all living organisms including human beings, and the part it plays in the economy of life cannot therefore be overstated. The author of this booklet has laid the educated world under a deep debt of gratitude by revealing in it, a body of principles which used to regulate the well-balanced life of the ancient Rishies assuring them grand success in all departments of human activity and leading them finally to the eternal Beatitude which is the ideal of Vedic Faith.

The chief merit of this short work lies in giving us the key not merely to understand the principles of regulating the life breaths and obtaining its maximum results, but also to avoid the pit falls which their breach entails. The chart he has furnished helps any layman to find out at any given moment where he stands with reference to an ideally balanced life, as well as to alter the life breaths so as to attune them to the ideal life, whenever he happens to deviate from the same.

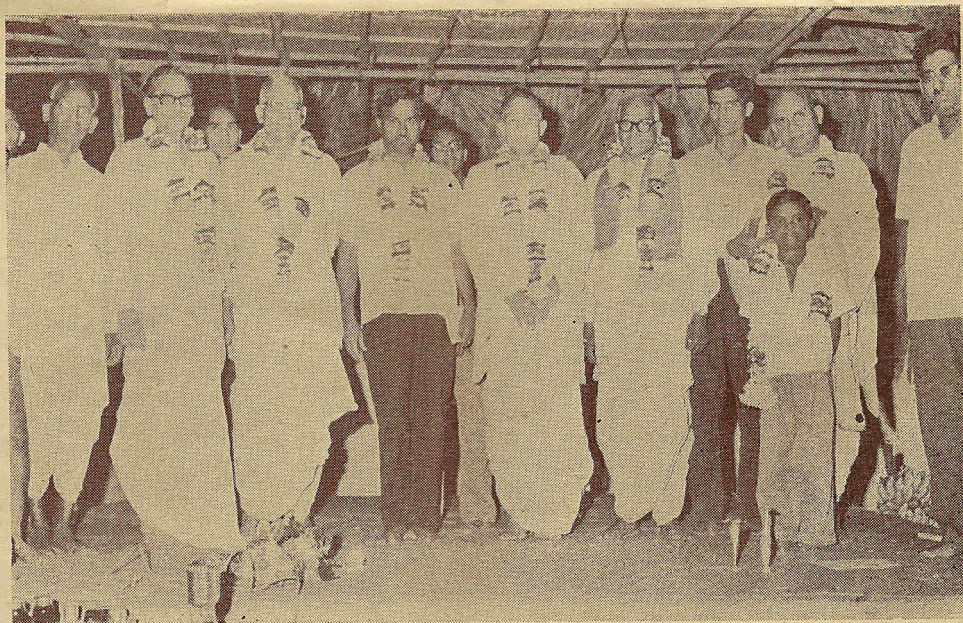
The author is an ardent student of Yoga Sadhana in all its aspects and this booklet is the first of a series of works he is preparing in the subject. I have no doubt that the public will derive great benefit from this, his maiden contribution to the Yogic literature.

Vimarsa Siromani,

(Late.) Sri G. RAMAKANTACHARYULU.

Author of :

- (1) In the temple of truth.
- (2) The place of Sankara in Hinduism.
- (3) Gita Rahasya Jijnasa.
- (4) Nrisimha Stotra Ratna.
- (5) Bhagavadavatara Sangraha etc.



FROM LEFT TO RIGHT : (1) Sri M. SREERAMAMOORTHY. (2) Sri K. V. SUBBA RAO, B.A., F.C.A., Auditor, Joint Secretary, A. P. S. N. Academy. (3) Dr. S. S. RAMA RAO. (4) **Sri P. L. SIVARAM, I. A. S., District Collector, W. Godavary, who released the book.** (5) Sri E. VENKATARAMAYYA, B. Com., Proprietor, Venkatrama & Co., (6) Sri A. S. RANGACHARYA, B. A., Author. (7) Sri A. RAMAKRISHNA, B. Sc., Hons. (M. sc. Statistics) (8) Sri K. SUBRAHMANYA SASTRY, Principal, Sanskrit College (9) Dr. V. V. GOPALAKRISHNA, M. A. Phd.

THE KEY TO CORRECT BREATHING.

“ And enterprises of great pith and moment.
With this regard, their currents turn awry
and lose the name of action ”

— (Shakespeare).

When God created man, He has set up a mechanism or apparatus within him, which if rightly and scientifically handled will make man immune to disease, prevent economic failure and ward off sorrow and agony of defeat and frustration. If we cannot find out and make use of this mechanism within us, we shall be complete wrecks in our lives in every respect, whether in physical well-being or economic advantage. Disappointment and defeat lead to disease and despondency. The knowledge and application of this secret science of Breathing is an insurance against failure, disappointment, disease and misery and a guarantee of success and happiness. Its application gives practical and tangible results. You will be astonished at the inexorable precision, surety and inevitability of the results. I shall only deal with this science as it applies to every day life from an intensely utilitarian point of view.

Respiration or Swasa :

To have complete knowledge of Swara Sastra, we should be well versed in the laws of Respiration. “ Kaya nagara madhythu Marutha Kshithi Palakaha ” In the City of our Body there is the King Air. His Majesty The Air is the King Emperor of our Body. Ever since the child comes out of the womb till the man dies, respiration goes on incessantly knowingly or unknowingly. Breathing in air is called Inspiration (Inhalation) and breathing out of air is called expiration (Exhalation). Both inspiration and expiration constitute respiration. Inspiration is Niswasa, and expiration is Praswasa,

To deal with respiration in all its aspects in detail is not our purpose here. For healthy living, many modes of breathing have been prescribed from time to time by the ancient Rishies as well as the modern physical culturists. Some essentials are given below.

1. Cultivation of Correct Posture :

Cultivation of correct posture so as to keep the lungs at their fullest capacity is the first desideratum of a healthy and successful life. While walking or sitting or singing or talking, keep your thorax straight and erect without bending or crouching. This posture keeps the lung capacity at its maximum. You will gain self-confidence and get over your inferiority complex.

2. Special Exercises for increasing the Lung Capacity :

Vigorous walking and running strengthens the intercostal muscles and develop your breathing power on which perhaps your purchasing power also depends to a large extent. There are special exercises for increasing the lung capacity. Among Yoga Asanas we have Salabha, Mayura, Thada and Uddyiana Bandha which greatly increase the lung capacity with the minimum of expenditure of energy (See Yoga Asanas For Schools and Colleges by the Author.)

3. Costal Respiration and Diaphragmatic Respiration :

The cavity of the thorax in which the lungs are enveloped may be increased in two ways. (a) By pushing the sternum and the ribs upwards with the help of the intercostal muscles and the muscles of the neck. (b) By pressing the diaphragm downwards into the abdominal cavity making it bulge.

Costal Respiration :

The respiration in which the ribs and the sternum play a greater part than the diaphragm is termed as Costal Respiration.

Diaphragmatic Respiration :

The respiration in which the diaphragm plays a greater part than the ribs is termed as Diaphragmatic Respiration.

In diaphragmatic respiration greater quantity of air is drawn in per each time than in costal respiration and hence diaphragmatic respiration is prescribed for health and vigour and in all lung diseases including consumption, as a preventive and a curative. You can cultivate a sweet and commanding voice by daily practising diaphragmatic respiration. Lecturers, platform speakers, lawyers, vocalists, actors, actresses, conversationalists, business people, lovers (a lover may be rejected for his bad voice and for no other reason, Just as the heroine in "A Damsel in Distress" rejected her lover for no other reason than that he has grown fat.), should all possess a good voice which is the Sine-qua-non of success. It gives you self-confidence.

How to Practise Diaphragmatic Respiration :

It is very simple and easy provided you are determined to improve your voice out of all recognition. Lie on your back in your easy chair in the hot noon, may be in your bar room or in your own room. Nobody can suspect what you are doing unless your friend also knows the secret, in which case you become co-practitioners with bonds of brotherhood. Lie on your back on your bed when you retire after your day's toil. Take steady and long drawn breaths by pressing your diaphragm right down into your abdomen making it bulge. Exhale slowly. Repeat the exercise ten

times at the start, increase the number gradually by adding two per day. You will be lulled into a sweet sleep. It cures your insomnia also incidentally. You will have good digestion, for the diaphragm gives a gentle massage to the viscera. It also cures constipation. After a few day's practice diaphragmatic respiration becomes a habit with you. You also make it a point to take full deep breaths before you begin to speak or argue or sing and take full breaths when you pause and never completely empty your lungs. Keep them refilled again and again.

Pranayama :

This stands on a higher pedestal than the above mentioned modes of respiration. Pranayama is not a breathing exercise. Through Pranayama the individual controls the all-pervading Vital Force.

చలేవాతం చలంచిత్రం నిశ్చలే నిశ్చలం భవేత్,

యోగీస్థానత్వ మాప్నోతి తతో వాయం నిరోధయేత్.

"Chela vatam chelam chittam nischala nischalam bhavat, yogi sthanuthva mapnothi thatho vayum nirodhayeth" (Hattayoga pradipika).

Retention and control of prana or life breath promotes mental equilibrium and spiritual equanimity leading to the yogic states of dharana, dhyana and asmādhī. The eight kinds of Kumbaka Prana yama may be mentioned here to arouse the readers curiosity. (1) Surya Bedha (2) Ujjayi (3) Sitkari (4) Sitali (5) Bastrika (6) Bhramari (7) Murcha (8) Plavani. The aspirant may practise any one of these as a preliminary step for purification of Nadies leading him to the advanced Prana Yama consisting of Puraka (Inhalation) Kumbaka (Retention) and Recheka (Exhalation) in the time ratio of 1 : 3 : 2. For detailed instructions and guidance, the reader may do well to read Swami Vivekananda's Raja Yoga and Sivananda's Yoga Asanas Section V, or get himself initiated by a Guru. Please see appendix

No. 1 also. Every Hindu ought to be ashamed of himself, if he neglects to perform prana Yama thrice daily with the Gayatri Mantra as enjoined by the Rishies. It gives you an entire transformation.

Nadies :

Coming to Swara Sastra proper, it deals with the science of breathing from a different angle. You are blessed with a nose having two nostrils. You will be surprised if I tell you that you are not using both of your nostrils always in your ordinary respiration. You may be breathing through your left nostril for some time, through your right nostril for some time or through both of your nostrils on some rare occasions. You can become aware of this fact, if you close one of your nostrils. If you happen to close the nostril through which normal respiration is going on, you will be suffocated, because the nostril through which you are breathing is closed and you are not able to breathe through the other nostril. If you close the nostril through which you are not breathing, you will find out that you are freely breathing through the other nostril. In the same way you can find out if you are breathing through both of your nostrils. Many eminent doctors have betrayed their ignorance of these phenomena in respiration.

Ida. Pingala and Sushumna :

If you are breathing through your left nostril your respiration is termed as Ida or Chandra (Moon). Respiration through the right nostril is Pingala or the Surya (The Sun). If respiration is going freely through both the nostrils it is termed as Sushumna.

Left	Right	Both
Ida	Pingala	Sushumna
Chandra	Surya	Brahma
The Moon	The Sun	

Swami Sivananda defines Nadies as "Astral tubes that carry Prana currents. They cannot be seen by the naked eye. They are not the ordinary nerves, arteries and veins." There are 72,000 Nadies. Ida, Pingala, Sushumna are the three nadies lying along the spinal column, Sushumna or the Brahma Nadi running in the middle, Ida and pingala lying on either side of it. The respiration currents drawn in through the nose pass along these nadies, Ida, Pingala and Sushumna according as they are drawn through the left or right or both the nostrils.

How to find out which Nadi is playing :

THERE ARE TWO METHODS

(1) *The method of Alternate Closure* : Alternately close the right and the left nostril with the right hand thumb and the middle finger. You can easily find out through which nostril you are freely breathing without effort.

(2) *Feeling on the back of the palm* : Feel the breath on the back of your palm. The surface is very sensitive. Slight tilting of the head this and that side will facilitate detection. By practice you can easily tell through which nostril you are breathing for the mere wishing without resorting to the above two methods.

The Laws of Ida and pingala :

These Nadies do not play arbitrarily without any rule or rhyme. Just as the Ocean has its ebb and tide so also these nadies have their ebb and tide. The Seas dance in delight in the full moon. Inscrutable are the ways of God ! The Nadies have their time table and work like a clock according to the following laws.

(1) Beginning from Sunrise. Ida and Pingala change and alternate for every two and half gadias or one hour.

(2) Ida or Chandra Nadi goes on for the first three days in the month from sunrise, Suddha Padyami, Vidiya and Thathiya. During these three days you begin your day with Ida alternating with Pingala every hour.

(3) On the fourth, fifth, and the sixth day, Suddha Chaviti, Panchimi and Sashti, you will begin your day with Pingala and alternate with Ida every hour.

(4) Thus Ida and Pingala mark the sunrise alternately for every three days in the first fortnight (Sukla Paksha).

(5) During the second half of the month, Pingala marks the sunrise for the first three days (Bahula Padyami, Vidiya, Thathiya) and alternate with Ida for every hour. Thus Pingala and Ida mark the sunrise for every three days alternately.

A chart is furnished herewith for reference by which you can at once find out which nadi should play during a particular hour of the day during any day of the month.

How to Read the Chart :

You have to just find out the date. (Thidhi) and the time of the sunrise. You can know the exact time of sunrise for any day in The Hindu or any good Calender. In the Chart hours are counted from sunrise to sunrise.

I shall just work out two examples. Given the time of sunrise = 7 A. M. ; Date = Suddha Panchami ; Find out the Nadies at (1) 11 A. M. and (2) 8 P. M.

At 11 A. M. : Deducting the time of sunrise from 11 A. M. you get $11 - 7 = 4$. Look into the fifth horizontal representing tidhi or date and the fourth perpendicular column representing the hour. You get Ida.

Counting 8 P. M. in terms of Railway time from the Zero hour to zero hour you get 20 hours. Deducting the time of sunrise $20 - 7 = 13$. Look into the thirteenth

perpendicular against the fifth horizontal. You get Pingala.

You should master the five laws of Ida and Pingala and should be able to read the chart.

Utility of Swarasastra :

The mariner keeps his compass before him always to steer his ship. In the same way you should keep this chart always before you to find out which way you are drifting. Find out whether your breathing corresponds with the scheduled mode of breathing as shown in the chart. If it tallies with it, it is well and good. Nothing bad will happen to you. But if it is contrary to it, you may take it for granted that some mishap will overtake you. The utility of this secret science of breathing lies in this. You can easily avert the impending mishap or danger by controlling your nadi. I shall give you the different methods of changing the wrong nadi and inducing the required correct nadi which corresponds with that of the chart at any given time. But before dealing with it, I shall deal with another aspect of Swarasastra.

Actions and their Relations with the Nadies :

The success or otherwise of your actions depends on how you begin them. Every action has its suitable nadi and if that particular act is begun and done in that nadi you can be cocksure of your success. This is the most interesting and the most useful aspect of this science.

Actions to be performed while ida is playing.

- (1) All permanent and public works (Sthira Karmas).
- (2) Decoration or adornment of a person or a place (Alankarana).

If you begin your toilet in your left nadi, you will surely cut a good figure at the functions which you are going to attend. You will not be obsessed with a sense of

your own ugliness. You will be thoroughly satisfied with the combing of your crop and tying of your necktie on which your mood generally depends. Film actors and actresses should observe this rule and if they begin their makeup in their left nadi they will soon reach stardom. If the shop-keeper begins his window-dressing in his left nadi, he will have good business. As every body has got to put up some show in his own way, this rule has got universal utility and application.

(3) Long Journey. Always start in your left nadi. Nowhere does man reveal himself in his truer and blacker colours than in a railway compartment wherein he drops off completely all social instincts of chivalry, etiquette, courtesy and fellowship. Nowadays one must be an acrobat or an athlete or a circus chap to be able to scale that moving fortress of a railway compartment against the armed might of a whole band of brutes and the physical culture is never better appreciated. Death due to suffocation is a common accident in a railway compartment. In the course of your journey you are always faced with a grim prospect of some accident from an air crash to a rickshaw clash. You think it a fluke, if you reach your destination safe. You must have started in your left nadi without knowing it. One can make a rule of a fluke by always starting on one's journey in one's left nadi. Herein lies the secret of a successful journey.

(4) Entrance into a holy place or hermitage (Asrama Alaya Prevesam.)

(5) Construction of building or a palace (Griha Nirmanam.)

(6) Construction of a compound wall.

(7) Digging of wells, tanks, canals, construction of dams, reservoirs and big projects. All engineers and the Public Works Department : - from the Monarch or Minister

to the Mastri, should all consult this science, lest their plans should meet with the Tughlakian tragedy of noble intentions self-defeated.

(8) Laying of Parks or Gardens.

(9) Giving of Charity.

(10) Performance of Marriage. Misalliance of any sort, whether positive physical repulsion or repugnance or vague intellectual incompatibility, will become impossible if the marriage is performed in the left nadi of the couple.

(11) Wearing new cloths. (Noothana Vastra Dharana). They will wear well if you wear them in your Ida.

(12) Propitiation Ceremonies. Santi Karmas.

(13) Taking of medicine (Oushada Seva). The inherent efficacy of a drug may be of no account, if you do not take it in your left nadi.

(14) Chemical experiments. (Rasayan Perisodhana)

(15) Approaching your superiors. From the Viceroy to the village servant, every one has to obey a certain higher authority in bureaucracy. You should be wary in approaching your superiors, for I am sure you would not bear the "Insolence of office and the spurns that the patient merit of the unworthy takes". Always make it a point to approach your boss when you are breathing through your left nostril.

(16) Political Interviews and Conferences. The fate of nations and millions of people depends on these interviews, talks and conferences. *Tashkent Sastri-Ayub talks*, *Delhi Talks*, *Frisco* and *U.N.O. Conferences*, *Commonwealth Prime Ministers Meetings* should be held with due observance of these respiratory precautions lest "Their currents turn awry and lose the name of action."

(17) Meeting your friends. You may lose your best friend if not met in your left nadi.

(18) Social reforms.

(19) Constructive schemes of Social advantage.

(20) Heroic deeds of altruism.

Ida nadi is an auspicious nadi for the performance of Karma Yoga. When the individual goes out into the wide world for any self-less public service, the Ida should lead him.

Actions to be performed in Pingala. Performance of all hard Actions (Kattina Karma):

(1) Learning of black arts (Krura vidyadhyana.)

(2) Sexual Cohabitation (Sri Samsarga.) Man's Pingala and the Woman's Ida should play during cohabitation. The man should lie on his left side and the woman on her right side, when the Pingala of the man and the Ida of the woman will be induced. This is ofcourse the preliminary posture of embrace which gives the most desirable results. This is a clue to success in cohabitation. If fertilisation takes place when the Pingala of the man and the Ida of the woman play, they will be blessed with a son (Puthra Santhana Prapti).

(3) Launching on a sea voyage. (Nawka Yatra).

(4) Worshipping of cruel Gods and chanting of cruel Mantras. (Viramantra dhya dhupasana).

(6) Punishing the enemy,

(6) Learning of sciences (Sastra Abhyasam).

(7) Arrival. Always return home in your Pingala. You will find your wife in a joyful mood and your children in radiant health, an ideal state of domestic happiness.

(8) Sale of cattle (Pasu Vikrayam).

(9) Practice of music (Sangita Abhyasa).

(10) Fitting up of any machinery or plant. This is an important precaution in the industrial age of ours.

(11) Scaling a mountain or a fortrees, getting up into the higher storeys of a building. (Giri durga prasadharoohanam).

- (12) Physical exercises (Vya yamam)
- (13) Magical performances (Bhuta Bhethala Yashhini Sadhanas)
- (14) Six actions (Shat Karmas)
 - (a) Sacrifice (Yajyam)
 - (b) Worship (Yajanam)
 - (c) Learning (Adhyanam)
 - (d) Teaching (Adhyapakam)
 - (e) Gift making (Dhanam)
 - (f) Receiving gifts (Prati graham)
- (15) Letter writing (Lekhanam)
- (16) Selling and buying (Kraya, vikrayamulu). Buying and selling either through barter or money are the two most basic and fundamental transactions in human relationship and the whole of the present day complicated economic structure of production, distribution and consumption, is based on and resolves itself into, buying and selling. When you go a shopping, see that you do it in your right nadi and you will not fall an easy prey to every imposter that you come across, unlike our friend Moses, the Vicar's son. One of the main causes of maldistribution of wealth is perhaps this open practice of swindling and imposture among individuals and nations which the political economists call exploitation.
- (17) Fighting and War. Evidently the Facist powers had begun the war in a wrong nadi.
- (18) Enjoyment (Bhoga) You should make gala in your right nadi only to avoid undesirable after effects.
- (19) Bathing (Snana)
- (20) Taking in food (Ahara)

All these twenty categories of actions should be performed while pingala or the right nadi is playing.

Actions in Sushumna :

The following actions should be done when the Sushumna is playing i.e., when you are breathing through both of your nostrils.

- (1) Practice of Astanga Yoga.
- (2) Prayer and Japa (Nama Samkirtan)
- (3) Cursing. If the ancient Rishies were provoked they used to throw out curses as powerful and devastating as the atomic bomb. If you know when to curse, none can afford to insult you, or pick up a quarrel with you or look down upon you, with impunity.
- (4) Blessing. There cannot be any wishful thinking so long as you know when and how to think. You can shower your effective prayerful blessings on the underdog and thus contribute your invisible nonetheless tangible quota of social service. But on that score, you are by no means, absolved from, and relieved of, your more direct constructive responsibilities.

The Sushumna Nadi is a sacred nadi. It is the time for cessation of all work. You should lay down your tools and withdraw all your senses (Indriyas) into the depths of your soul, tortoise-like and surrender and merge your individuality in the Unity of All Individualiteis. The Sushumna plays at rare intervals. It generally runs at twilight (Sandhya Samayam) and in the midday. That is why performance of Sandya Vandanam is enjoined thrice in a day, the dawn, the midday and the dusk. We do Pranayama in the Sandya vandanam. The Prana goes along the Sushumna nadi and awakens the Kundalini Sakti and draws it upto Brahma Randra. When the Kundalini Sakti reaches Brahma Randra, the state of Nirvikalpa Samadhi is attained.

Detection of impending calamities and how to avoid them :

If your nadies do not show or tally with those shown in the chart, it forebodes evil.

- (1) If the wrong nadi flows during the first fortnight in the month, you will find yourself suffering from fever before the full moon-day.

(2) If your second fortnight begins with a wrong nadi, you will be suffering from cold and allied ailments.

(3) If during the two fortnights, wrong nadi flows at sunrise, you will have bereavements of your nearest and dearest.

(4) If the wrong nadi flows during three consecutive fortnights Death will overtake the man,

How to avert the impending dangers :

We can avert the evil of any degree by diverting the wrong nadi and inducing the correct one.

The different ways of changing the Nadies :

(1) *By Yoga Danda* : The Yogies use this method. They carry the Yoga Danda always. If you want to change your nadi from the left to the right, you simply insert the Yoga Danda in your left armpit and sit for some time. In a few minutes you begin to breathe through your right nostril. If you want to change your Pingala, and get your Ida, insert the Yoga Danda in your right armpit. Your Ida will be induced in a few minutes. By following the principle of opposite sides, keep the yoga Danda in the left armpit for inducing the right nadi and for inducing the left nadi, keep the Yoga Danda in the right armpit.

(2) *Insertion of Knee* : You can extemporise your knee as a Yoga Danda as it may not be possible to carry your Yoga Danda into your office. You dare not, I am sure. In order to induce your Ida, you can sit in your chair, your desk screening you from your officer, shoving your right knee in your right armpit. To induce your Pingala, insert your left knee in your left armpit.

(3) *Lying Posture* : If you lie on your left side, your right nadi is induced. It takes just two or three minutes to change the course of your nadi. If you lie on your right side, your Ida is induced.

(4) *Ardhamatyendra Asana* : Besides achieving your object, you will indirectly reap other cultural benefits of this Asana. The technique of this asana is given below in counts.

Starting Position : Sitting cross-legged in the Indian fashion.

Count One : Stretching your legs forward.

Count Two : Raising the left knee slightly making a bridge and placing the right heel below the anus bending the right leg sideward at the knee joint.

Count Three : Depositing the left foot by the side of the right thigh and pressing the left thigh to the abdomen.

Count Four : Inserting the left knee in the right armpit and twisting the trunk and catching hold of the left ankle with the left hand passing over the back. Retain the position for a few minutes. Your left nadi is induced. To induce the right nadi perform the alternate. This method is not intended for stout and fatty people.

(5) *Mechanical Obstruction* : You can block the wrong nadi by wax or cotton.

If you find that a wrong nadi is running in you, you can make use of any one of these five methods and change the course of your nadi, correct it with reference to the chart and thus avert the impending ailment or calamity.

How to Induce the Sushumna :

Bastrika Pranayama : Rapid, powerful and forcible expirations and inspirations resembling the action of the bellows, constitute Bastrika Pranayama. Seat yourself comfortably in Padma Asana and practise it. It is very simple. Begin to expel the air from the lungs with a hissing sound and take in deep breaths. You begin to perspire after some time and both your nostrils will be cleared and you will breathe freely through both of them. Now you have got Sushumna.

(2) *Paschimottana Asana* : This is also very simple, provided you have no fat about you. Lie flat on your back, arms stretching backward horizontal. Take a deep

breath and raise your trunk, slowly exhaling, bending the trunk over your legs and catching hold of your toes with your fingers, press your forehead to the knees without raising them from the ground. Retain the pose two or three minutes. Sushumna will be induced. Repeat this, if you want, till you are sure.

(3) *Sirsha Asana* : This is a topsy-turvy pose, Spread your towel on your Chitrasana. Lock your fingers and then deposit the finger-lock on the soft surface, palms facing upwards and elbows resting down. Resting the head on your finger-lock, slowly raise your trunk to a perpendicular position and then stretch your legs straight. Keep the balance. For a minute or two you will have hard breathing. But after some time your breath will settle down into a steady peaceful and exhilarating Sushumna.

If you can open your Sushumna at will, Eternal bliss is at your beck and call :

Conclusion :

This Science of Breathing or Swarasastra was taught by Siva to Parvati and was kept a secret by the rishies and handed down from guru to sishya.

This is essentially a science of Success and perhaps as great a secret as the astounding secret of the atrocious atomic bomb.

If this Science is rightly understood and properly applied, it affords the key to individual success resulting in the ultimate collective good of the World.

Though -

“ There is a divinity that shapes our ends,
Rough-hew them how you will ”

Yet -

“ Our Remedies oft in ourselves do lie,
Which we ascribe to heaven.”

THE END.

Pranayama Chart. The Gents of Pranayama.

ion (Rechaka). Inspiration (Puraka).

tion (Kumbhaka).

Normal or Kavala or absolute
to be done, without either
expiration or Inspiration.

Sahita with air or without.

tion (Rechaka purvaka).

Pre-inspiration (Puraka purvaka).

THE EIGHTS PNBHAKAS

Heat producing or Warming. (1)	Cooling. (2)	(3)	(4)	(6)	(7)	(8)
Surya Bedhana.	Ujjayi.	Sitkaru.	Sitali.	Bhramari	Moorchha.	Plavani.
<i>Inspiration :</i> through right nostril or (Pingala)	<i>Inspiration :</i> through both the nostrils Ida & Pingala with sound.	<i>Inspiration :</i> With tongue between the lips.	<i>Inspiration :</i> With tongue protruding out like a tube outside the lips.	<i>Inspiration :</i> through both nostrils with the sound of a male Bhra- mari.	<i>Inspiration :</i> both nostrils.	<i>Inspiration :</i> Deep with both taking in air as to fill the abdomen also protruding the abdominal wall.
<i>Retention :</i> 1 : 3 : 2.	<i>Retention :</i> 1 : 3 : 2.	<i>Retention :</i> as usual.	<i>Retention :</i> as usual.	<i>Retention :</i> Usual.	<i>Retention :</i> With Jala- dhara Bandha or chest and chin lock of the throat.	<i>Retention :</i> Usual.
<i>Expiration :</i> through the left nostril or Ida.	<i>Expiration :</i> through the left nostril.	<i>Expiration :</i> through both the nostrils.	<i>Expiration :</i> through both the nostrils.	<i>Expiration :</i> through both nostrils with the sound of a female Bhra- mari.	<i>Expiration :</i> slowly with pauses.	<i>Expiration :</i> Usual.
<i>Benefits :</i> 1. Purifies brain cells. 2. Destroys Vath Dosha. 3. Destroys germs. To be done in cold season.	<i>Benefits :</i> 1. Cures phlegm 2. Cures water belley. 3. Improves digestion (Jatharagni) To be done in cold season.	<i>Benefits :</i> 1. Satisfies hun- ger. 2. Quenches thirst. 3. Conquers sleep. 4. Destroys lethargy. To be done in hot season.	<i>Benefits :</i> 1. Satisfies hun- ger. 2. Quenches thirst. 3. Kills desires. To be done in hot season.			<i>Through both the nostrils.</i> <i>This is diaphrag- matic breathing.</i> <i>Prescribed elsewhere.</i>

Appendix II(a) **First Fortnight Sukla Paksha**—Hours to be counted from

I = Ida = Left nostril (Cahndra or Moon) ; P = Pingala = Right nostril (Surya)

[illegible]

